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PERIODICAL LITERATURE

CONDUCTED BY DR ALEXANDER F. CHAMBERLAIN

[NOTE.—Authors, especially those whose articles appear in journals and other serials not entirely devoted to anthropology, will greatly aid this department of the *American Anthropologist* by sending directly to Dr A. F. Chamberlain, Clark University, Worcester, Massachusetts, U. S. A., reprints or copies of such studies as they may desire to have noticed in these pages.—EDITOR.]

GENERAL

Ahlenius (K.) Friedrich Ratzel och hans antropogeografiska lärobyggnad. (Ymer, Stockholm, 1906, xxvi, 30-57.) Sketches the scientific labors of Ratzel and his anthropogeographical theories, with notes on his chief publications.

Bair (J. H.) Education and medical advancement as precluding any further mental and physical evolution of the human race. (Univ. of Colo. Stud., Boulder, 1905, II, 223-236.) Prof. B. argues that "all progress upward, so far as the individual is concerned, in bodily fitness and brain capacity, tends to be retarded by means of man's arbitrary arrangements in the form of education and science." New factors that will save the race are needed. Something can still be done in the way of developing sentiments and ideals along the lines pursued by Burbank in the vegetable world.

Becker (A.) Ein Pestsegen. (A. f. Religsw., Lpzg., 1906, IX, 290-291.) Discusses the Zacharius plague-prayer, + zia + dia + biz + sab + z + hgf + bfrs, used after the pest of 1547.

Capitan (L.) Le XIII^e Congrès international d'anthropologie et d'archéologie préhistoriques. (R. de l'Éc. d'Anthrop. de Paris, 1906, XVI, 212-216.) Brief account of proceedings at Congress held at Monaco, April 16-22, 1906. (See *American Anthropologist*, VII, no. 3, 1906.)

— Le Congrès international d'anthropologie préhistorique de Monaco. (Ibid., 261-282). Résumés papers and discussions relating to the prehistoric in the region about Monaco—eoliths, Quaternary classification, African archeology, art of cave-man, transition from paleolithic to neolithic, origin of neolithic

culture, protohistoric Mediterranean civilizations, Hallstatt and La Tène culture, etc. M. Montané exhibited some pre-Columbian remains from a cave at Sancti-Spiritus, in Cuba—of the skulls some are negroid, others Mexicanoid.

— *et Arnaud d'Agnef* (M.) Un curieux mode d'importation de silex taillés d'Orient en France. (Ibid., 69-72, 9 fgs.) Treats of flints found in sacks of beans imported into France from Syria and other parts of Asia Minor. They are quite numerous and add to the difficulties of exactness in silexology.

von Duhn (F.) Rot und Tot. (A. f. Religsw., Lpzg., 1906, IX, 1-23.) Treats of the collocation and contrast of "red and dead (death)" in folk-thought and in the ceremonies and rituals of various tribes and peoples of all ages and countries. Ancient red-painted coffin boards from the Mediterranean region, red swaddling-clothes for the dead in ancient Greece and New Zealand, red as death-color in India, painting skeletons red, an old and widespread practice (from prehistoric Europe to the American Indians), painting of marble heads and statues in ancient Greece, red as life-color (the corpse or skeleton is given the appearance of life), smearing with blood, as in fetish (in Africa blood is the sacrifice that reconstitutes life), red as symbol of the power and pulsing of human life and energy. The Mediterranean region alone offers much evidence as to these ideas, which go back to very ancient times. Red-painting of bones, v. D. thinks, cannot be always explained as transference from painting of the skin, clothes-color, etc. To the literature cited should be added Hrdlicka's paper in the *American Anthropologist*, III, 701.

Eckert (M.) Zur Geschichte und Methode der Wirtschaftsgeographie. (Globus, Brnschwg., 1906, LXXXIX, 159-161.) Résumé and critique of Dr Alois Kraus's *Versuch einer Geschichte der Handels- und Wirtschaftsgeographie* (Frankf. a. M., 1905).

Fischer (E.) Ueber Pigment in der menschlichen Conjunctiva. (Verh. d. Anat. Ges. zu Genf, 1905, xix, 140-144, 1 fig.) Gives results of examination of the pigmentation of the conjunctiva in 20 Germans (Baden), one Italian, one Japanese and one Chinese, one Hindu, two Melanesians, and two Negroes. The Italian and the Germans had no trace of pigment. The order as to quantity of pigmentation is Negro, Melanesian, Hindu, Chinese, Japanese (very little). These facts, according to F., support the Schwalbe theory of the originally dark skin of man; indicating also that the European lost pigment first.

Giuffrida-Ruggeri (V.) In occasione delle onoranze a Cesare Lombroso. Antropologia normale e antropologia criminale. (A. d. Soc. Rom. di Antrop., 1906, XII, 335-337.) Discusses relation of normal and criminal anthropology. The somatic and psychic study of the degenerates of higher races is useful for comparison with the corresponding data concerning the lower races of man. The nexus of the somatic and the psychic belongs to both.

— Il maggior peso dell'encefalo femminile dimostrato da Angelo Messedaglia (Ibid., 338-339). Cites from a MS. work on *Calcolo dei valore medii* left by the well-known statistician, Prof. A. Messadaglia (d. 1901), of which one chapter, *Critica della teoria de Quetelet su l'uomo medio*, has been published by Prof. Viola in the appendix to his *Uomo medio Veneto* (Padova, 1905), his demonstration of the fact that the female brain is proportionately (as to stature) heavier than the male.

Hervé (G.) De Charles Estienne et de quelques Recettes et Superstitions médicales au XVI^e siècle. (R. de l'Éc. d'Anthrop. de Paris, 1906, XVI, 133-139.) Cites from the *L'agriculture et maison rustique* of Charles Estienne, published in French in 1564 and in Latin as *Predium rusticum* some time previously, "remedies which the farmer ought to know for the diseases of his people"—some 35 items. Estienne was humanist, grammarian, physician.

Hopf (L.) Ueber Jugendspiele bei Tieren und Menschen. (Corr.-Bl. d. D. Ges. f. Anthropol., München, 1905, XXXVI, 46.) Discusses briefly play-theories, that of Groos in particular. The acme of play is reached in the riddles, games, etc., of children.

Landrieu (M.) Lamarck et ses précurseurs. (R. de l'Éc. d'Anthrop. de Paris, 1906, XVI, 152-169.) Article from a forthcoming volume by the author on *Lamarck, le fondateur du transformisme*. Treats of Maupertius, Diderot, Robinet, Buffon, etc.

Lasch (R.) Einige besondere Arten der Verwendung des Eies im Volksglauben und Volksbrauch. (Globus, Brnschwg., 1906, LXXXIX, 101-105.) Treats of the egg as food of the dead and as grave-gift, as oracle and in fortune-telling and prophesying, as symbol of betrothal and in wedding ceremonies, puberty-customs, etc. The egg plays an important rôle in the "magic" of the folk and of primitive peoples. As symbol the egg has largely lost its magic and uncanny significance. But many relics of the old powerful "egg charm" still remain.

Lehmann-Nitsche (R.) Paläoanthropologie. Ein Beitrag zur Einteilung der anthropologischen Disziplinen. (Ibid., 222-224.) Discusses briefly paleoanthropology and its place in anthropological science. According to Dr L.-N.'s classification, paleoanthropology treats of the extinct forms of the human race, has two divisions (physical, psychic), each of these having also a zoo- and a phylo- subdivision. Anthropology itself is similarly divided.

— Schädeltypen und Rassenschädel. (A. f. Anthropol., Brnschwg., 1906, N. F., V, 110-115.) Discusses views of Blumenbach, Nyström, Bartels, Virchow, Rieger, Rebentisch, Ranke, Papillault, etc. There are infantile, adult and senile varieties of the age skull-type; there are also individual skull-types and sexual skull-types; physiological or biological skull-types; culture skull-types; race skull-types. In America there is not merely polytypy in skull-forms but even poikilotypy. From various standpoints one and the same skull can be biological, sexual, racial, etc., in type.

Manouvrier (E.) Une application anthropologique à l'art militaire. (R. de l'Éc. d'Anthrop. de Paris, 1906, XVI, 93-101.) Résumés M.'s *Le classement*

des hommes et la marche dans l'infanterie (Paris, 1905, pp. 98), which has also appeared in vol. XXXVIII of the *Revue d'infanterie*. The reform proposed is simply to arrange the infantry in each section according to the length of their legs, the short-legs preceding.

— (L.) *Conclusions générales sur l'anthropologie des sexes et applications sociales*, II. (Ibid., 249-260.) Argues that the rôle of science in politics and sociology is exactly the same as in medicine and hygiene. Political and sociological science ought to adapt itself to the nature of psychological facts by the same right and in the same way as the art of medicine adapts itself to the necessities imposed by biological chemistry.

v. **Mengden** (W.) *Bericht über den Ersten Internationalen Archäologischen Kongress in Athen im April 1905.* (Stzgb. d. Ges. f. Gesch., u. s. w., Riga, 1905 [1906], 101-112.) Brief account of papers and proceedings of the First International Archeological Congress, Athens, 1905.

Müller (E.) *Om de äldsta människorserna.* (Ymer, Stckhlm., 1906, xxvi, 121-138, 1 fg.) Treats of the problem of the oldest human race (Neanderthal, Spy, Trinil, Krapina, etc.) M. concludes that all the highest developmental forms in the organic realms, the *Pithecanthropus*, *Homoprimigenius*, and *Homo sapiens*, are ramifications from a common, undifferentiated primitive form, about which we lack all knowledge.

Nilsson (M. P.) *Totentklage und Tragödie.* (A. f. Religsw., Lpzg., 1906, ix, 286-287.) Résumé of an article in Swedish in *Comment. philologe in hon. Joh. Paulson* (Göteborg, 1905). According to N. one of the roots of the tragedy lies in the death-lament over the dead hero-god; thus grief and pain were always characteristic of it. Its name comes from the fact that the orgiasts clothed themselves in the skin of the slain animal, usually a goat.

Oberhummer (E.) *Anfänge der Völkerkunde in der bildenden Kunst.* (Corr.-Bl. d. D. Ges. f. Anthropol., München, 1905, XXXVI, 127-130.) Treats of the beginnings of ethnology in the pictorial art of prehistoric man (*femme au renne* and "bison-hunter" of Laugerie-basse), primitive peoples (Australia, Africa, America), ancient civilized races (China, Japan, India, Egypt, Greece, Rome).

There is rich material for study in this direction.

Perusini (G.) *Sui caratteri detti "degenerativi" delle sopracciglia, vortici sopraccigliari e sopracciglio-frontali.* (A. d. Soc. Rom. di Antrop., 1906, XII, 279-292, 3 pl., bibliogr.) Treats of the so-called "degenerative" characters of the eye-brows (vortices, etc.)—meeting eye-brows are credited in folk-thought and proverbs of several countries to witches and persons with sexual appetites. Some of the phenomena in question are residua of embryonic dispositions, others chance or individual facts of no "degenerative" significance.

Preuss (K. T.) *Religionen der Naturvölker.* *Allgemeines* 1904-05. (A. f. Religsw., Lpzg., 1906, IX, 95-114.) Résumé-reviews of recent works on primitive religion by Hubert and Mauss (magic), Marett (spell and prayer), Beck (imitation), Frobenius (sun-god), Ehrenreich (comparative American mythology), Dieterich (mother-earth), and several by Dr P. himself (origins of religion and art, influence of nature on religion, etc.).

Rabaud (E.) *Anomalie de la deuxième circonvolution pariétale.* (R. de l'Éc. d'Anthrop. de Paris, 1906, XVI, 291-293, 1 fg.) Describes a large *fossa*, "parietal fossa" it might be called, in the brain of a man who died of general paralysis. This may be, according to Dr R., a new degeneration-stigma, though other explanations are possible.

Rademacher (L.) *Walfischmythen.* (A. f. Religsw., Lpzg., 1906, IX, 248-252.) Discusses the widespread myth of the man swallowed by a fish, recently emphasized by Frobenius in his monograph on the sun-god. R. cites also the tale in Lucian overlooked by F., comparing it with Polynesian, Livonian, Angolan, Greek, Magyar and other versions.

Ranké (K. E.) *Die Theorie der Korrelation.* (A. f. Anthropol., Brnschw., 1906, N. F., IV, 168-202, 6 fg.) Résumé and demonstration of the theory of correlation as developed in the works of Galton, Pearson and Yule.

Renard (L.) *Henri Schuermans. Notice biographique.* (Bull. Inst. Archéol. Liégeois, Liège, 1905, XXXV, 325-345, portr.) Sketch of life, appreciation and list of publications of the Belgian archeologist and epigrapher, H. Schuermans (1822-1905).

Révész (B.) Der Einfluss des Alters der Mutter auf die Körperhöhe. Eine anthropologisch-soziologische Studie. (A. f. *Anthrop.*, Brnschw., 1906, n. f., IV, 160-167.) Cites Riccardi, Rácz, Duncan, Kézmárszky, Deniker, etc. Dr. R. concludes that the younger the mother the smaller the child, the older the taller — individually and racially.

Sudhaus (S.) Lautes and leises Beten. (A. f. *Religsw.*, Lpz., 1906, IX, 185-200.) Treats of loud and low prayer among the nations of antiquity (Romans, Greeks, Hebrews, etc.). The low or silent prayer is widespread and typical in the realm of charms and magic. Loud prayer is the older, corresponds to more primitive ideas of the relation of man to the gods, and is known to all the ancient nations. Prayer aloud persists still in Italy, etc. Silent prayer represents rather a modern idea, in some respects.

Thoroddsen (T.) Endnu nogle Ord om Landsbro-Hypotesen. (Ymer, Stockholm, 1906, xxvi, 93-101.) Discusses post-glacial land communication by way of the North Atlantic and replies to article by H. G. Semmons. If the land-bridge existed in the time of the kitchen-midden people of Scotland, etc., they could have passed northward over the Faroes and Iceland to Greenland.

Thulié (H.) Le terrain mystique. (R. de l'Éc. d'Anthrop. de Paris, 1906, XVI, 217-227.) Chapter II of a forthcoming volume on *La mystique pathologique*. Emphasizes the early time of life at which the signs of degeneration appeared and the precocity of the manifestations of diseased mysticism. Numerous instances are cited of mystics of both sexes exhibiting pathological traits.

von Török (A.) Versuch einer systematischen Charakteristik des Kephalindex. (A. f. *Anthrop.*, Brnschw., 1906, n. f., IV, 110-129.) The author outlines a scheme based on consideration of extent of variation of greatest length, greatest breadth, and greatest height (Virchow) of skull, by which any skull of any race can be characterized at once in reference to these three dimensions, and found to be really long, short, etc. Pages 119-129 are occupied by a table for using the system.

Walcher (G.) Ueber die Entstehung von Brachy- und Dolichocephalie durch willkürliche Beeinflussung des kindlichen Schädels. (Corr.-Bl. d. D. Ges. f.

Anthrop., München, 1905, XXXVI, 43-45, 1 fig.) Reprinted from the *Zblt. f. Gynäkol.*, 1905.

EUROPE

Andrae (A.) Hausinschriften aus deutschen Städten und Dörfern. (Globus, Brnschw., 1906, LXXXIX, 181-189.) Cites numerous house-inscriptions (mostly in German dialects, some in Latin, etc.) from some 50 German towns and villages. They belong to the 16th, 17th and 18th centuries, and are sometimes accompanied by house-marks.

de Aranzadi (T.) Zur Ethnographie des Ochsenjoches und zur Baskenkunde. (Ibid., 298.) Adds to data in previous article of Prof. Braungart, concerning the ox-yokes of the Basques (the characteristic one is a horn-yoke with two pointed bows), etc. The name of the hazel (*urra*) is older in place names than those of the oak and the walnut. Olive and vine are lacking in place names.

Bailly (F.) Notice sur les anciennes mesures de Bourgogne. (Mém. Soc. d'Archéol. de Beaune, 1904 [1906], XXIX, 223-306.) Interesting historical and explanatory account of the old measures (for liquids and semi-liquid substances) and weights, etc., of Burgundy.

Bardon (L.) et **Bouyssonie** (J. et A.) Outils écaillés par percussion. (R. de l'Éc. d'Anthrop. de Paris, 1906, XVI, 170-175, 4 figs.) Treats of fragments and flakes of flint, tools produced by percussion, retouched pieces, etc., from the Coumbo-del-Bouiton in Corrèze. These flaked tools occur most frequently in the old strata of the "glyptic" age, being absent from the typical Magdalenian.

Bärwinkel (Dr.) Die Körpergrösse der Wehrpflichtigen der Unterherrschaft des Fürstentums Schwarzburg-Sonderhausen. (A. f. *Anthrop.*, Brnschw., 1905, n. s., IV, 41-47, 3 maps.) Gives results of measurements of height of 9,608 recruits (1872-1901) from two towns and 48 other places. The average stature is 167.1, rather higher than that for the neighboring districts. No influence of calcareous areas on stature is noticed, nor of lowland and plateau.

Blümml (E. K.) Germanische Totenlieder, mit besonderer Berücksichtigung Tirols. (Ibid., v, 149-181.) After a general discussion of Teutonic songs on death and related folk-verse of other

peoples — many titles dating 1430-1791 A. D., are cited — the author treats of Tirolese death-songs (those in which the dead man speaks, those in which the survivors speak, soul-songs in which the bettering of the fate of the dead is asked), their motives, etc. At pages 169-181 texts of 41 Tirolese and 2 Styrian songs are given (chiefly dating *ca.* 1880).

Brenil (H.) *Rhinocéros gravé sur schiste de la Grotte du Trilobite, à Arcy-sur-Cure, Yonne.* (R. de l'Éc. d'Anthrop. de Paris, 1906, XVI, 242-246, 4 fgs.) Treats of a large fragment of schist having on it 3 figures of parts of rhinoceroses on one side (also head of goat), and on the other a second sketch of a rhinoceros. The period to which it belongs is probably the transition from the Aurignacian to the Solutrean.

Broadwood (Lucy E.) A Swiss charm. (Folk-Lore, Lond., 1906, XVI, 465-467.) Describes a Latin cross, made of the *Spiraea aruncus* and *Astrantia major* (whose crimson flower is thought to be stained by the blood of Jesus) on the eve of St John by the peasants of the Val de Morgias on the Savoy border of the canton of Valais.

v. **Bruiningk** (H.) *Das Aquamanile im Domuseum zu Riga.* (Stzgb. d. Ges. Gesch., u. s. w., Riga, 1905 [1906], 6-12, 1 pl.) Describes the only specimen so far known of an *aquamanile* (of the lion type) from the Baltic provinces, found near the village of Palloper.

Capitan (L.), **Breuil** (H.), **Bourrinet** (—) *et Peyrony* (—). *L'abri Mège, une station magdalénienne à Teyjat, Dordogne.* (R. de l'Éc. d'Anthrop. de Paris, 1906, XVI, 196-212, 9 fgs.) Describes the "station" of the reindeer age (no traces of change of lowering of temperature; horse and bison rare, deer absent) and Magdalenian epoch at Teyjat in Dordogne, discovered in 1903, and the finds since made (bones of animals; human tools, weapons, etc., of flint, horn, bone, carved "bâtons" and other art objects, etc.). The ornamentation of these fragments of bone objects (all appear to have been violently broken) consists of various marks, geometrical designs (some perhaps "property marks," "artists' signatures," or something of the sort), figures of seals and other animals. Up to the present but five carvings of seals have been found — at Duruthy, de la Vache, Gourdan, Brassempouy, Montgaudier.

Comment (M.) *Les découvertes récentes à Saint-Acheul. L'Acheuléen.* (Ibid., 228-241, 19 fgs.) Treats of term "Acheulean" and change in meaning in the last 30 years. Author distinguishes "the old Acheulean," characterized by oval flints, and "the more recent Acheulean" marked by lanceolate flints finely retouched. The manner of prehension of these implements is indicated (man of this period was probably ambidextrous). Besides the large Acheulean flints there are also small ones.

von Domaszewski (A.) *Die Schuttgötter von Mainz* (A. f. Religsw., Lpz., 1906, IX, 149-158, 1 pl.) Treats of the figures of deities on the four sides of a dice-formed stone found in 1889 in the canal-works at Mayence, and belonging to Roman times — serving probably as base for a Jupiter column, but richer and finer than similar bases. The deities figured are Diana and Silvanus, the typical Roman Genius and Fortuna, Apollo and Salus, Mercury and Victoria.

Dussaud (R.) *La civilisation préhellénique dans les Cyclades.* (R. de l'Éc. d'Anthrop. de Paris, 1906, XVI, 105-132, 18 fgs.) Treats of the primitive tombs of the Cyclades, pre-Hellenic ruins of Thera (Santorin), temple-cavern on Cynthos (Delos), commerce in obsidian in the Aegean and the foundation of Phylacopi (Melos), the three superimposed cities on the site of Phylacopi, bronze-age Cycladean pottery, primitive Aegean vessels (boats). According to D., while the Aegean sea has not been the oldest cradle of civilization, it has been the scene of its most brilliant and most powerful development — "all branches of human intelligence progressed there — Greece created the beginnings of rational science, divorced from mystery and magic." The first culture impulse came from Egypt to Crete, then by way of the Cyclades to continental Greece. Outside their rôle as continuers and adapters of culture, "the Greeks instituted the scientific method, this is their lasting honor."

Feuler (B.) *Die Holz- und Kohlentransportmittel im südlichen Tessin.* (Schw.-Arch. f. Volksk., Basel, 1906, X, 1-21, 41 fgs.) Treats of the transportation of wood and coal in the southern Ticino.

Fourdrignier (É.) *L'éclairage des grottes paléolithiques devant la tradition des monuments anciens.* (R. de l'Éc. d'Anthrop. de Paris, 1906, XVI, 325-336,

4 figs.) From consideration of the methods of lighting modern cellars and subterranean buildings, foresters' cabins, Merovingian houses, edifices of antiquity in the Mediterranean region, etc., F. concludes that the cave-dwellings of prehistoric man were illuminated by direct daylight by openings with the use perhaps of some primitive reflector. It is certainly hard to believe that the cave-sculptures and paintings were made by fire or lamp light.

Gaster (M.) The legend of Merlin. (Folk-Lore, Lond., 1906, xvi, 407-427.) Discusses the account of Geoffrey of Monmouth and cites evidence to prove that "Vortigern and Merlin are here the late and somewhat confused outcome of a more ancient Oriental tale which belongs to the cycle of King Solomon and Ashmedai or Asmodeus." G. quotes a legend from an old Roumanian MS., which "will prove, I hope, the existence of the missing link between the Oriental tale and the western Christian counterpart, and indicate the way and the possibility how such legends could have become known to the monks in the West." Here, just as elsewhere, the base metals of spurious and wondrous tales have been alchemized into immortal poems, older Oriental tales have been transformed by lesser geniuses into romantic poems. In a note appended to G.'s paper, Miss Jessie L. Weston dissents from his view that the prose romances preceded, and were the sources of, the poetical, this idea being contrary to the main body of expert opinion. See also p. 463.

Giuffrida-Ruggeri (V.) Crânes européens déformés. (R. de l'Éc. d'Anthrop. de Paris, 1906, xvi, 316-324.) Discusses the questions raised by the deformed skulls found in *Reihengräber*, German graves of the Middle Ages: the voluntary or involuntary nature of the *Reihengräber* deformation, the relation of these deformed skulls to the European "macrocephals," nature and origin of this macrocephaly, origin and relations of the Toulousan deformation, etc. Dr G.-R. sees in European deformed skulls "no voluntary ethnic deformation, but only, as Fére has said, the isolated victims of an absurd custom."

Gössler (—) Die wichtigsten Probleme der griechischen Urgeschichte. (Corr.-Bl. d. D. Ges. f. Anthrop., 1905, xxxvi, 45-46.) Discusses results of Cretan in-

vestigations. The transition from Aegean to Mycenean culture occurred diversely according to locality. The Mycenean and the Homeric house differed considerably, the latter being the survival of a primitive simpler type. The Carians were probably the creators of this older Cretan culture.

Häberlin (Dr) Brennmaterial und Feuerherd auf den Halligen der Nordsee. (Globus, Brnschw., 1906, lxxxix, 177-178.) Treats of fire-material and fire-place on the low isles of the North Sea. There are no trees (except a few in gardens). Cow-dung is an important "fire wood."

Hagen (K.) Frühgeschichtliche Viehschellen im Norden. (Corr.-Bl. d. D. Ges. f. Anthrop., München, 1906, xxxvi, 134-136.) Treats of early historical cow-bells in Northern Germany (e. g., of the late Roman period, found near Wester-Wanna, in an urn-cemetery since 1901). References to other finds are given. Roman influence is seen in more than one kind of cow-bell in Switzerland, Germany, etc.

Haussmann (R.) Ein Bronze-Depotfund mit einer römischen Bronze-Lampe, gefunden zu Kawwast bei Dorpat. (Stzgb. d. Ges. f. Gesch., u. s. w., Riga, 1905 [1906], 64-74, 1 pl.) Describes the bronze objects (including a Roman bronze lamp, a *unicum* from this part of Europe) found at Kawwast in the parish of Mairen-Dorpat in 1902. A find of Roman objects here is remarkable.

Hertzog (A.) Die drei Tannen des Theobaldusfestes zu Thann. (Corr.-Bl. d. D. Ges. f. Anthrop., München, 1905, xxxvi, 41-43.) Describes the celebration of St Theobald's day (July 1) at Thann and the fire of the three firs—the survival of an old heathen Teutonic rite.

Höfler (M.) Das Haaropfer in Teigform. (A. f. Anthrop., Brnschw., 1906, N. F., IV, 130-148, 50 figs.) Interesting and valuable contribution to the literature of sacrificial objects. Names, typical forms, stewing with poppy-seed, salt, coloring with violet, time of gift (All Souls, New Year, death-occasions), etc., show, according to H., that in the cue or plait cakes and bread known in Germany, etc., especially, we see the symbol or rudiment of the older hair-offering, so widespread in the world.

Vogelgebäck. (Globus, Brnschw., 1906, lxxxix, 221-222, 6 figs.) Refers to German baked objects in the form of

birds as models for those made by the South Russian Jews. According to H., the idea behind most of these confections is the "soul bird."

— St. Lucia, auf Germanischen Boden. (A. f. Religsw., Lpzg., 1906, IX, 253-261.) Treats of St Lucia (d. 300 A.D.; her day is Dec. 13) and the ceremonies and folk-lore relating to her and her day in Teutonic countries—plants of medicinal value named after her, cross of St Lucy as amulet, "little Yule," "Lucy meals" and offerings to souls of dead, relations to the fates, etc. According to H., "St. Lucy's day illustrates how stubbornly certain folk ideas (mythological and religious) cling to the periods of the year connected with cults of the dead or of souls."

Kazarow (G.) Thrakisches. (Ibid., 287-289.) Discusses the views of Fick, etc., concerning the relationship of the early inhabitants of Thrace with the Pelasgians, peoples of Asia Minor, etc., place-names, deities, phallus-cult.

Klippel (M.) et **Rabaud** (É.) Hémimélie thoracique droite. (R. de l'Éc. d'Anthrop. de Paris, 1906, XVI, 141-151, 3 fgs.) Treats of a case of right thoracic hemimelia in a youth of 17 years, with discussion of the nature and origin of hemimelia. The authors reject all theories hitherto put forward in explanation of the phenomenon, but incline to attribute it to localized general action.

Kupka (P.) Neolithische Funde von Arneburg. (Z. f. Ethnol., Berlin, XXXVIII, 164-165, 5 fgs.) Describes briefly the finds (ornamented clay vessel, and other ceramic fragments, a bone awl, stone prisms, etc.) at a neolithic "station" at Arneburg.

— Ein wendischer Grabfund von Wahrburg. (Ibid., 165-166, 3 fgs.) Notes on the finds made in 1905 in a Wendish grave (pottery fragments, iron spurs, knife, etc.) at Wahrburg and now in the Stendal museum.

— Ein inkrustiertes Tènegefäß von Ünglingen-Süd. (Ibid., 227-228, 2 fgs.) Describes an incrusted La Tène urn from a burial-place at the village of Ünglingen, district of Stendal—all others found were unornamented. Incrusted La Tène vessels have as yet been rarely observed. Some of the customary La Tène metal objects accompanied the urns.

— Eine Tèneurne aus dem Gräberfeld bei Erxleben, Kreis Osterburg. (Ibid.,

229.) Note on a fine specimen of a La Tène urn from Erxleben, with the well-known suspended triangle motif of ornamentation. In the urn were calcined bones on which rested a bronzeheaded iron needle.

Maclagan (R. C.) Additions to the "Games of Argyleshire." (Folk-Lore, Lond., 1906, XVI, 439-460.) Cites additional items concerning: Minnechan, noise-machines (srannair, sucker, cowrie), pain-giving, puzzles, riddles, rhymes, counting-out rhymes, children's rhymes, lullabies.

Mahoudeau (P.-G.) Documents pour servir à l'ethnologie de la Corse. (R. de l'Éc. d'Anthrop. de Paris, 1906, XVI, 177-195.) Based on measurements of 354 adult male Corsicans—stature is discussed in detail, and compared with the head-measurements given in a previous article. Two distinct groups exist, one of tall stature in the highest mountainous regions especially, the other short and disseminated over all the island.

v. **Majewski** (E.) Ueber eine neuentdeckte polnische schnur-keramische Gruppe mit Schnurwellenverzierung. (Z. f. Ethnol., Berlin, XXXVIII, 221-227, 15 fgs.) Describes a species of pottery-ornamentation—"straight or wavy horizontal ribbon type"—represented on more than 200 vessels from over 20 neolithic "stations" in southern Poland. Comparable to the Polish neolithic combination of horizontal and wavy lines are the decorations on vessels from Zernki Dolne (dating A. D.). Some relationship may exist between them.

Mehlis (C.) Der Bronzezeitfund von Klingenmünster i. d. Pfalz und der "Goldene Hut" von Schifferstadt. (A. f. Anthropol. Brnschw., 1906, N. F., IV, 287-292, 10 fgs.) Treats of the find of the bronze age (daggers, celt, axe, needles, ear-ring, and several fragments of vessels) from tumulus-graves at Klingenmünster examined in 1904; also a bronze knife found near Silz in 1900. The "golden hat" of Schifferstadt was found in 1835—it is probably the head-covering of a chief of the middle of the bronze age.

— Die bemalten Kiesel von "Böhl" bei Neustadt a. d. Hart. (Globus, Brnschw., 1906, LXXXIX, 170-177, 1 pl., 1 fg., map.) Discusses in detail the painted pebbles found in 1905 at the neolithic "station" of "Böhl" near

Neustadt, the place and conditions of their discovery, archeological data, etc. The only other "painted pebbles" known are those of Mas-d'Azil. The marks on the Böhl pebbles strikingly resemble those on pottery from Naqada and Ballas (ancient Egypt), certain Cretan pictographs, etc. There seems to be no doubt of the genuineness of these objects and their discovery in the Rhine country is of great cultural significance.

Meyer (E.) Handarbeiten der lettischen Bevölkerung auf der Kurischen Nehrung. (*Ibid.*, 317, 1 fig.) Figures and describes a pair of woolen gloves, called *zimde*, very brilliant in colors. The "Kures" and the Lithuanians have a very marked color and form sense. Red and white are used for various purposes.

de Mortillet (A.) La pierre-folle de Bourland et les dolmens du département de la Vienne. (*R. de l'Éc. d'Anthrop. de Paris*, 1906, XVI, 282-288, 2 fgs.) Lists 129 dolmens of the department of Vienne (of which some fifty have disappeared, and others are partly in ruins), with special account of *La Pierre-Folle des Ormeaux* near Bournaud, one of the most curious and important of these monuments. Among the names of these dolmens are: Pierre-Levée, Pierre-Fade, Pierre-Couverte, Pierre-Folle, Pierre-Soupèze, Pierre-Pèze, etc.

— L'allée couverte de Coppière, Seine-et-Oise. (*Ibid.*, 297-315, 25 fgs.) Describes the "covered way" of Coppière, discovered in 1891, with detailed account of investigations made since (in all 209 objects—flints, stone and bone objects, beads, horn objects, pierced teeth, shells, etc., copper and bronze beads, pottery sherds, bit of glass, etc., were found). In the breccia human bones occurred. Most of the remains are neolithic, but some intrusive fragments of terra cotta and pottery, the piece of glass, etc., are of the Roman period. Inhumations were made here in the Robenhaus period, and again at the beginning of the bronze age.

— Le grand menhir de Glomel, Côtes-du-Nord. (*Ibid.*, 87-92, 9 fgs.) Historical-descriptive account of the great menhir of Glomel, one of the largest monuments of the kind in France and one of the least known.

Obermaier (H.) Beiträge zur Kenntnis des Quartärs in den Pyrenäen. Erster

Teil. (*A. f. Anthropol., Brnschw.*, 1906, N. F., IV, 299-310, 2 pl., 5 fgs.) This first part of a study of the quaternary in the Pyrenees treats of the Garonne basin between Toulouse and Martres, the lower course of the Ariège, the old plateau-alluviums of the miocene elevations east of Toulouse, quaternary archeological data at Toulouse, "station" on or in fluvioglacial terraces, "stations" without immediate stratigraphic relation to fluviatile terraces; other quartzite finds in the Miocene at Toulouse. The evidence shows, according to Dr O., that the Acheulean population of Southern France lived after the third ice-age, and consequently in the löss-phase of the third interglacial period. There are indications of the subsequent return of a warm fauna into the Pyrenees—the Acheuleans were contemporaries of the reindeer, mammoth and woolly rhinoceros.

— Zur Eolithenfrage. (*Ibid.*, 75-80, 8 pl., 1 fig.) Discusses the geological "eolith stages," and concludes that the "eoliths" of Rutot are not much older human artifacts than those of the Chellean and Acheulean epochs.

Peredolsky (W.) Dessin figuratif sur une poterie de l'époque néolithique. (*R. de l'Éc. d'Anthrop. de Paris*, 1906, XVI, 73-86, 6 fgs.) Treats of the fragments of vase with ornamental designs on the surface, from the neolithic "station" at the head of the river Volkov (near Lake Ilmen in Russia) found in 1904—this region, rich in evidences of human activity, was first explored in 1886. The find is unique and indicates the existence of decorative pottery in this region in the first half of the neolithic period.

Perko (G. A.) Die Riesengrotte bei Triest,—Opcina. (*Globus, Brnschw.*, 1906, LXXXIX, 152-157, 3 fgs., map.) The immense grotto of Opcina, near Trieste, has been visited and used by man in prehistoric and in Roman times, as rich remains of pottery sherds, animal bones, flints, and also Roman coins and inscriptions, indicate.

Pilcz (—) Zur Lehre vom Selbstmord. (*Jhrb. f. Psychiatrie*, Berlin, 1905, XXVI, 294ff.) Based on data concerning 1671 (male 1245, female 426) subjects in the K. K. Inst. f. gerichtl. Medizin in Vienna. Seasonal influence is not marked—the highest month, however, is May. About 7 percent of the men

and 13 percent of the women committed suicide before the 21st year, and over 50 percent of the women before the 31st. According to P., sexual conditions peculiar to women are important factors in suicide — some 22 percent suffered from affections of the genital organs.

von Pratt (H.) MHTHP. Bruchstücke zur griechischen Religionsgeschichte. (A. f. Religsw., Lpzg., 1906, IX, 87-94.) Treats, in a fragmentary fashion, of the Greek cult of Meter — the Meter-Phallus cult corresponds to mother-right and group-marriage, etc. — then of the effects of father-right and the connection of the idea of the mother-goddess and the agrarian (afterward, the sexual), the introduction of the idea of the beautiful into mythology. The husbandless Meter belongs to the age of group-marriage.

Reindl (J.) Die letzten Spuren urältesten Ackerbaues in Südbayern. (Globus, Brnschw., 1906, LXXXIX, 189-190.) Treats briefly of the traces of the earliest primitive agriculture in southern Bavaria.

Seger (H.) Die Steinzeit in Schlesien. (A. f. Anthropol., Brnschw., 1906, N. F. v, 116-141, 10 pl., 48 fgs.) Treats of the stone-age "station" of Jordansmühl and the remains (house-pits, human skeletons, graves, flints and stone implements, copper ornaments, beads, objects of bone, horn, etc., pottery plain and ornamented) then discovered there, 1898-1905, also other finds of the Jordansmühl type (Worschwitz, Brockau, Ottitz), the Bschanz type (vase) and related vessels, etc. In 1902 two animal graves were found at J. — no evidence of the horse.

Sergi (G.) Qualche determinazione sulla cronologia dell'uomo quaternario in Europa. (A. d. Soc. Rom. di Anthropol., 1906, XII, 299-307.) The conclusions given in a chapter of the author's forthcoming book, *L'Europa preistorica*, with chronological table of Quaternary man. S. thinks that *Homo europeus* (or *primigenius*) of the Neander-Spy type continued to exist till the third interglacial epoch, during which last period the *Homo euraficanus* migrated into Europe from Africa, favored by forest and climate. Man himself is a product of the Tertiary.

W. (R.) Die Hochzeitsgebräuche der Setud. (Globus, Brnschw., 1906, LXXXIX, 257.) Transcribes from the second volume of *Setukeste Laulud*,

the monumental work of Dr Jakob Hurt, the Estonian folklorist, the account of the wedding ceremonies of the Setud, the Greek-Orthodox Estonians (as distinguished from the Protestant Estonians of Livonia). Hurt (pages 461-499) gives details of these rites, etc.

Waldeyer (—) Ueber das Stillen der Kinder durch die Mütter. (Corr.-Bl. d. D. Ges. f. Anthropol., München, 1906, XXXVI, 130-132.) Discusses the prevalence of feeding the infant by others than the mother, particularly in upper Bavaria, where the mother-feeding is not customary among the country population, but is rather looked on as improper.

Weniger (L.) Feralis exercitus. (A. f. Religsw., Lpzg., 1906, IX, 201-247.) This interesting and valuable monograph on "spirit-armies," discusses in detail the "black host" of the Teutonic Harii and the "white host" of the Greek Phoeceans. The former are said by Tacitus to have frightened their enemies by using, in addition to their natural fierceness, such artificial aids as black shields, painted bodies, dark nights for battles, thus simulating the aspect and action of the spirits of the dead. The Phoeceans, Herodotus records, made similar night-attacks, after having painted themselves white with gypsum. Both have like origins, resting upon the same superstition, imitation of the rôle of the dead — in the case of the Harii of Wodan's "host," in the case of the Phoeceans of Dionysos and his Thiasotes.

Zaborowski (S.) Rapports du gothique et du lithuanien et de celui-ci avec le grec. (R. de l'Éc. d'Anthrop. de Paris, 1906, XVI, 247-248.) Cites existence of Teutonic borrowings from Lithuanian (e. g., *hanf* and perhaps *Apfel*) and Greek loan-words in Lithuanian (e. g., *gelezis*, "iron" = Greek *χαλκος*, "copper"). According to Z., the Greek and Latin words for hemp (*cannabis*) are of Lithuanian origin. Archeological evidence (bronze objects, coins, etc.) of Greek relations with the Baltic country also exists — at least as early as the fourth century B. C.

— Pour le nom d' "Aryen." (Ibid., 294-296.) Argues for the name *Aryan* as better than *Indo-German* or *Indo-European*. The Aryanization of Asia may well be remembered in the name of the great people who originated in Europe.

Zur Baskenkunde. (Globus, Brnschw., 1906, LXXXIX, 126-127.) Brief résumé of Dr. Telesforo de Aranzadi y Unamuno's *Tiestas de la tradición del pueblo vasco* (San Sebastian, 1905), three essays, treating, respectively, of Basque place-names, physical anthropology, ox-yokes. Dr de A. claims that "the Basque type is, of all human races, most removed from the quadruped."

AFRICA

Ankermann (B.) Ueber den gegenwärtigen Stand der Ethnographie der Südhälfte Afrikas. (A. f. Anthropol., Brnschw., 1906, N. F., IV, 241-286, 5 pl., 17 fgs.) Résumés our knowledge of the ethnography of Bantu South Africa. Treats of races and languages (language of pygmies and Bushmen unrelated, Hottentots distinct physically from Bushmen and Pygmies, Bantu physically a much mixed race), Bantu-tribes (descriptive list), Bantu-culture (agriculture except the Herero, culture-plants, domestic animals, hunting and fishing, cannibalism, intoxicants, water-pipe of Asiatic origin, tobacco, habitations of three types, furniture and utensils, clothing and ornament, painting and tattooing, hair-dress, bodily deformations, weapons and warfare, tools and implements, iron-working, etc., pottery of no high development, wood-carving, textile art, basketry and matting, weaving, barter and commerce, boats and navigation not well developed, money of various sorts, music and dance as chief pleasures, musical instruments of several kinds, social organization, classes, slavery, chiefs, totem-groups, crimes and punishments, family and woman's life, children, puberty-ceremonies, property and inheritance, burial, religion (on animistic basis, cult of spirits, folk-literature), Bantu origins and migrations. Dr A. thinks that a homogeneous Bantu type no longer exists, has, perhaps, never existed. Also that some connection exists between African and Oceanic culture. Evidence of Hamitic influence occurs throughout the Bantu area.

Aus der Vorzeit des Nigergebietes. (Globus, Brnschw., 1906, LXXXIX, 240-241.) Based on the article of Lieut. Desplagnes in *La Géographie* for February, 1906, giving an account of his archeological and ethnographical investigations in the Niger country. The

tumuli of the lake-region of the middle Niger (representing the culture of the mediæval 'Ghanata kingdom), the prehistoric and protohistoric monuments of the central Niger valley ("stations," stone monuments, monoliths with sculptures, ruins of Kukia, the first capital of the Songa kingdom, Berber and Negro graves, etc.), the present and former distribution of tribes and peoples, are considered. These investigations are important for the history of the Negro race in West Africa and their contact with the Berbers, Arabs, etc.

Bieber (F. J.) Reiseindrücke und wirtschaftliche Beobachtungen aus Gallaland und Kaffa. (Ibid., 117-122, 133-139, 13 fgs., map.) Gives account of expedition in Gallaland, etc., in 1905. Contains notes on the Kaffitcho (clothing, religion), Ometi, etc., agriculture, industries, etc., of various tribes and towns. Kaffa, B. thinks, may become a second Rhodesia.

Carton (Dr.) Le Dar-el-Acheb, Dugga. (Rec. d. Notes et Mém. Soc. Archéol. du Dép. de Constantine, 1905 [1906], 4^e s., VIII, 61-65, 4 pl.) Brief account of the Dar-el-Acheb of Dugga, perhaps a sort of *macellum*, of Roman origin.

Quatrième Annuaire d'Épigraphie Africaine, 1904-1905. (Ibid., 125-163.) Gives, with indexes of names, stamps, gods, emperors, religions, offices and functions, army, buildings, geographic names, localities, etc., mentioned, the African (Latin, Greek, Punic, Libyan) inscriptions published in various journals, etc., in 1904-5.

Debruge (A.) Bougie. Compte rendu des fouilles faites en 1904. (Ibid., 67-123, 2 pl., 35 fgs.) Gives accounts of the investigations and finds made at Bougie in 1904—the rock shelter, fishing station of Pic des Singes (pottery, bone and ivory objects, polished bone, beads, rude statuettes, flints, ornaments, — beads, etc., — copper implements, minerals, etc.), the tumulus of the Pic des Singes and the contents (vases, grinding stones, few animal bones) of the 15 "hearts." The fishing-station appears to belong to the era of transition between stone and metal. The tumulus represents the first (very ancient) period of Berber occupancy, with perhaps some traces of their predecessors.

Dennett (R. E.) Bavili notes. (Folk-Lore, Lond., 1905, XVI, 371-406, 4 pl.) Treats of ideas about the soul

(shadow, *revenant*, intelligence, voice or soul of dead, mirror, photography), fetishes (family fetishes, personal charms, "figures of the people," nail-fetishes), wizard-exposure story, *xina* or prohibition (nine classes, the last of these being a "summed-up class" of the animals, etc., concerned, parts only are *xina*,—a long list is given), etc. The Bavili are known also as the Fjort; they are a Bantu people.

— Notes from southern Nigeria. (*Ibid.*, pp. 434-439.) Treats of *ezimi*, or "making father," a ladies' dance, secret societies, marriage and birth customs of the people about the city of Benin, etc.

Doumergue (F.) Nouvelles contributions au préhistorique de la province d'Oran. (*Bull. Soc. Geogr. et Archéol.*, Oran, 1905, xxv, 399-412.) Enumerates 85 "stations," with finds of rude flints and also fragments of polished axes. Fire-places and tumuli have also been discovered. At Aïn Guettara two Chelléan axes were found. Many of the "stations" were reported for the first time.

F (B.) Randall-MacIver über die Ruinen des Mashonalandes. (*Globus*, Brnschwg., 1906, LXXXIX, 283-284.) Résumés R.-M.'s article on the ruins in Mashonaland in the *Geographical Journal* for April, 1906.

Gsell (S.) L'âge de la pierre dans la région de Bordj-Menaïel et sur la côte. (*Rec. d. Not. et Mém. Soc. Archéol. du Dép. de Constantine*, 1906, 4^e s., VIII, 9-19, 6 pl.) Treats of stone implements from the region of Bordj-Menaïel and the adjacent coast. By the shore of the sea "primitive men had cut flint in colossal abundance and used it for tools and weapons." Localities noted are Settara, near Cape Djinet, Ménerville, etc.

— A Cissi municipium (*Ibid.*, 19-21, 1 fg.) Notes on Djinet, the Roman Cissi municipium—Berber station, Carthaginian emporium, Roman city, and the finds there made the last year (remains of stone buildings, pottery, lead vase, coins of Juba II (collection of an amateur of the time), deformed bronze objects, a human skeleton, part of a white marble stele with Latin inscription), etc.

— Mosaïque romaine de Sila. (*Ibid.*, 1-7, 1 pl.) Describes a Roman mosaic found at Sila, one of the *castella* belonging to the Roman *Cirta*. The art is poor and belongs to the third or fourth

century. The *motif* is Scylla personified, but not the Homeric conception.

Gutmann (B.) Trauer- und Begräbnissitten der Wadschagga. (*Globus*, Brnschwg., 1906, LXXXIX, 197-200.) Treats in detail of death, mourning, burial customs, etc., among the Wajagga, a Bantu people. Death is a two-sided phenomenon,—release from earthly troubles, fear of the world of ghosts. Women are the mourners. The ceremonies last for days. The family, in the broad sense, is the school of all virtues and to it the native owes his burial ("a friend cannot bury you," says a proverb of the country).

Hermann (D. R.) Neues über die Buschmänner. (*Ibid.*, 285-287.) Résumés S. Passarge's recent monograph on the Bushmen of the Kalahari.

Hinglais (U.) Inscriptions inédites de la province de Constantine pendant l'année 1905. (*Rec. d. Notes et Mém. Soc. Archéol. du Dép. de Constantine*, 1905 [1906], 4^e s., VIII, 243-259.) Reproduces 170 unpublished inscriptions from Announa (Thibilis), Khemissa (Thurburiscum Numidarum), Aïn-el-Bordj, Constantine (*Cirta*), in the province of Constantine.

Huguet (J.) Les Oulad Naïl, nomades pasteurs. (*R. de l'Éc. d' Anthrop. de Paris*, 1906, xvi, 102-104.) Treats briefly of the Oulad Naïl, pastoral nomads of Algeria, their migrations, etc.

Jacquot (L.) Dessins rupestres de Mog'h'ar, sud Oranais. (*Ibid.*, 289-291, 2 fgs.) Notes on rock-carvings of animals (elephant, buffalo, goat, some birds) and a *wirrwarr* of lines and curves, from Mog'h'ar in southern Oran (Algeria).

Joly (C. A.) Thurburiscum Numidarum, Khemissa. (*Rec. d. Notes et Mém. Soc. Archéol. du Dép. de Constantine*, 1905 [1906], 4^e s., VIII, 165-192, 18 pl., 1 fg.) Treats of the ruins of Khemissa, the *Thuburiscum Numidarum* of the Romans,—theater, nymphaeum, forum novum, baths, arch of triumph of Septimus Severus, platea vetus, temple, curia, tribune, public treasury, basilica, inscriptions, etc.

v. Kleist (—) E. F. Gautiers Durchquerung der Sahara. (*Globus*, Brnschwg., 1906, LXXXIX, 319-321.) Emphasizes the scientific results of Gautier's trans-Saharan expedition of 1904-1905. There is evidence that the whole Sahara, from Algiers to the Sudan, was once a land well-watered, and thickly populated by

agricultural tribes. Traces of these tribes are found in rock-inscriptions, graves, mortars and grinding stones, flints, arrowheads, etc.

von Luschan (F.) *Ueber die ethnologische Stellung dieser "Abessinier."* (Z. f. Ethnol., Berlin, 1906, xxxviii, 159-161.) Points out that the so-called "Abyssinians" of the Castan Panopticum are most of them Somals — the group includes also Gallas, a few east Sudanese Negroes and Egyptians. In the discussion, Hr. O. Neumann added to Dr v. L.'s observations. One of the women in the "Abyssinian village" gave birth to a child, which Dr v. L. saw on the fourth day after: "the skin-color was the same dark-gray as that of the mother (only the *vola* and *planta* were still dark-red); the gluteal region was very dark-gray. According to the nurse the color at birth was the same.

Mercier (E.) *La race berbère, véritable population de l'Afrique septentrionale.* (Rec. d. Notes et Mém. Soc. Archéol. du Dép. de Constantine, 1905 [1906], 4^e s., VIII, 23-59.) Historical-ethnographic sketch of the Berber peoples. According to M., the Berbers have inhabited N. Africa from the remotest antiquity, and have continued to live, never ceasing to absorb other peoples and undergoing frequent renascences. Their treatment by the Romans and their history down to the 13th century A.D. in particular are considered, lists of the various tribes, etc., being given. The mountains, the littoral, the desert, almost all Morocco, is still Berber — the Arabs were largely assimilated.

Moszeik (O.) *Die Malereien der Buschmänner in Süd-Afrika.* (Intern. A. f. Ethnogr., Leiden, 1906, XVIII, 1-44, 3 pl., 1 fig.) This monograph, edited by Dr S. Levinstein, who also adds an afterword (pp. 41-44) is based on observations of Dr M. during a long residence in the Bushman country. Following topics are treated: Generalities, sandstone caves (the most fertile "finds"), age of paintings (three periods: 1, rude figures of unknown animal forms; 2, animal forms, deeper in color and representing the best art period, in red and yellow; 3, inartistic human figures, representing perhaps a period of decadence; those paintings in which the horse figures cannot be earlier than the eighteenth century; some, however, are many centuries older), material

and utensils, colors, technique, perspective, relation to ancient Egyptian paintings (both represented animals better than men), motives (animals appear in numerous characteristic poses, species easily recognizable, sex likewise, anatomic detail; human head poorly made; figures of inanimate objects rare, symbolic representations also seldom occur; groups relatively rare), etc. Dr L. disagrees with Dr M. as to the theory of decadence in the human figures. The period of true artistic development is to be seen in the early fragmentary representations. Perspective and color first develop in the period of "narrative pictures." Parallels of Bushman art are to be sought in the efforts of prehistoric men and of modern children, not in the products of civilized Egypt and Japan. Relations of Bushmen with Pygmies are still to be proved.

Papillault (G.) *La forme du thorax chez les Hovas et chez des nègres africains et malgaches.* Contribution à l'étude de l'indice thoracique. (R. de l'Éc. Anthrop. de Paris, 1906, xvi, 63-68.) Gives results of thoracic measurements of 18 negroes, 35 Malagasy and 25 Hovas — the thoracic index rises with the admixture of negro blood. Relation of trunk to limb is also considered. Phylogenetically the thorax flattens from the monkeys and anthropoids to man. Ontogenetically, the index decreases from fetus to adult, rising, however, somewhat in old age. This flattening of the thorax (seen in 3 Americans measured by P. in particular) is both an evolutive and a functional superiority.

Passarge (S.) *Der paläolithische Mensch an den Viktoriafällen des Sambesi.* (Globus, Brnschw., 1906, LXXXIX, 108.) Notes on the observations of Fielden in *Nature* (vol. 73, Nr. 1882) on paleolithic man at the Victoria Falls of the Zambesi. The relation between the Kalahari sand and the boulders must determine whether the flints in question are late Tertiary or much more recent.

Robert (A.) *Notes sur quelques vestiges antiques découverts dans la commune mixte des Maadid.* (Rec. d. Notes et Mém. Soc. Archéol. du Dép. de Constantine, 1905 [1906], 4^e s., VIII, 239-241.) Brief accounts of several Latin inscriptions, a mosaic from the ruins of a Roman city near Cérez, a red-earth vase and contents from the Roman ruins near the well of El-Anasser.

Roquette (M.) Lanterne de bronze provenant du cimetière païen d'Aïn-el-Hout, douar des Aïcida, environs de Souk-Ahras. (*Ibid.*, 229-258, 3 fgs.) Describes a bronze lantern, resembling one figured on the column of Trojan (in a nocturnal sea-scene), from the pagan cemetery of Aïn-el-Hout, near Souk-Ahras, exhumed in 1904.

Scherer (J.) Streifzüge in Oran im Sommer 1904. (*Globus*, Brnschw., 1906, LXXXIX, 236-237, 249-253.) These notes of travel in Oran refer here and there to the population (of the Oases Figuig, Dourssa, etc.), and give also an account of Beduin sheik and his people.

Schilling (C.) Tamberma. (*Ibid.*, 261-264, 6 fgs.) Describes the Tamberma people of German Togo, their round-tower houses, etc. These are one of the shy "wild" tribes of the country.

Schütze (W.) Der Elefant in Britisch-Ostafrika und Uganda. (*Ibid.*, 141-144.) Contains some notes on methods of hunting and trapping the elephant, in use among the native tribes (Kikuyu, Masai, Wakamba). Author advocates a government monopoly of elephant-hunting.

Spiegelberg (W.) Die Symbolik des Salbens bei den Ägyptern. (A. f. Religsw., Lpzg., 1906, IX, 143-144.) Argues rubbing, smearing and anointing with oil were, in ancient Egypt, protective ceremonies, even when applied to statues.

Spiese (C.) Bedeutung einiger Städte- und Dorfnamen in Deutsch-Togo. (*Globus*, Brnschw., 1906, LXXXIX, 139-141.) Gives the etymology of some 40 names of towns and villages in the German Togo country, — the capital is *Lome*, "little market-place."

Standinger (P.) Verschiedene aus Hebron stammende Glassachen, namentlich Armringe, sowie auch gläserne Armringe aus Nupe. (Z. f. Ethnol., Berlin, 1906, XXXVIII, 231-232.) Notes on glass bracelets, etc., from Hebron in Palestine and from the Nupe country in Africa — tradition in the Sudan, etc., attributes these objects to "Jews." The Hebron and Nupe glass-rings strikingly resemble each other.

Vel (A.) Monuments et inscriptions libyques relevés dans les mines de Tir-Kabine situées sur le territoire de la Commune mixte de Aïn-M'lila. (Rec. d. Notes et Mém. Soc. Archéol. du Dép. de

Constantine, 1905 [1906], 4^e s., VIII, 193-227, 6 pl., 11 fgs.) Treats of the Berber people of the region of Aïn-M'lila (once filled with populous Roman towns), the monoliths and other stone monuments, their inscriptions, etc., in the ruins of Tir-Kabine, where once was an ancient city. *Turris Cæsaris*, J. thinks, was south of Sigus.

Vortisch (H.) Die Neger der Goldküste. I. (*Globus*, Brnschw., 1906, LXXXIX, 277-283, 293-297, 24 fgs.) Treats of physical characters, clothing, intellect and character, family manners and customs, public life, market, travel, political and state relations, folk-music (in some detail). Dr V. notes the early decline of facial traits, especially in women who have borne children; superstition linked with fetish-worship; imagination and power of oratory; gesture and feature-play; dressing men as women and vice versa at funerals (among the Bagoro); little reputation of family and public life; night quieter than day; existence of many petty kings (the eldest sister of dead king has great influence); drums chief musical instruments (children make them out of bottles), wooden xylophone, horns, etc. The natives take well to European instruments and to the singing in church and school.

Weissenborn (J.) Tierkult in Afrika. Eine ethnologisch-kulturhistorische Untersuchung. (Intern. A. f. Ethnogr., Leiden, 1904, XVII, 91-175, 2 pl., with maps.) This monograph, with maps of distribution of the various animals worshipped, bibliography, indexes of names and subjects, treats of the facts concerning cults of animals in Africa, their origin, evolution, etc. The topics considered are the animal-cult of African primitive peoples and their animal sacrifices, animal-cult of the ancient Egyptians (either an old local inheritance or the result of exaggerated speculation based on nature-observation), etc. In animal sacrifice the essential and precious thing is the blood, not the animal itself. According to W., the basal idea that gave rise to the cult of animals was "man's dawning idea within himself of a world-soul." The cult region of no animal corresponds with the area of its geographical distribution. Some notable animals (*e.g.*, giraffe, weaver-bird, ostrich) have given rise to no cult.

Winternitz (M.) Zur Volkskunde der Insel Sogatra. (*Globus*, Brnschw.,

1906, LXXXIX, 301-302.) Gives brief account of the folk-lore material (tales, songs, sayings, riddles, etc.; several are cited) in D. H. Müller's *Sogotritexte* (Wien, 1905), with comparative references.

ASIA

A. (B.) Eine religiöse Bewegung im Altai. (Globus, Brnschw., 1906, LXXXIX, 220-221.) Gives a brief account, after Klemenz and Ackerblom, of the religious movement begun in 1904, by an old Kalmuck of the Altai named Tsheta Tshelpánov, whose interpreter and helper was his adopted daughter, a bright and eloquent girl of 14 years. He preached the coming end of the world, attacked shamanism and its bloody sacrifices. The Russians opposed the movement by force and the "prophet" was imprisoned.

Birkner (F.) Beiträge zur Rassenatomie der Chinesen. (A. f. Anthrop., Brnschw., 1905, N. F., IV, 1-40, 20 pl., 13 fgs.) Describes with measurements, head and face forms of six Chinese heads and treats the thickness of the soft parts of the same, also the musculature of the head in three Chinese heads. This article deals in part with the same data as were published in the author's *Habilitationsschrift* of 1904. See *American Anthropologist*, 1905, N. S., VII, 346.

— Haut und Haare bei sechs Chinesenköpfen. (Ibid., V, 142-148, 2 fgs.) Treats of the skin (color, thickness, papillæ) and hair (number, cross-section and thickness, grouping) of six heads of Chinese. As compared with Europeans the Chinese head-skin is more richly pigmented, also thicker; the hair is thicker and rounder.

Bogoras (W.) Religious ideas of primitive man, from Chukchee material. (Intern. Amerik.-Kongr. Stuttgart, 1904, 1906, XIV, 129-135.) English original, of which a French version was noticed in *American Anthropologist*, 1905, N. S., VII, 347.

Box (E.) Shanghai folk-lore. (J. China Br. Roy. As. Soc., Shanghai, 1905, XXXVI, 130-156.) Second part of a collection of folk-lore items from the Chinese of Shanghai — the author is a missionary of the better class. Festivals (New Year, Lanterns, Spring, Summer, etc.), "magic" and folk-medicine, superstitions concerning animals (tiger, dog, goat, rat, raven, etc., snakes), the writ-

ings of the Christians (efficacious in disease against evil spirits, etc.), are considered.

Deecke (W.) Feuerkugeln und Meteoriten in 1001 Nacht. (Globus, Brnschw., 1906, LXXXIX, 158-159.) Calls attention to several passages in the *Arabian Nights* referring to fire-balls, meteorites, etc. Out of meteoric iron "holy sounds" may have been fabricated.

Fraenkel (S.) Zur Fabel von Wolf und Kranich. (Z. d. Deutschen morgen. Ges., 1905, LXVIII, 798.) Cites a Jewish variant (lion and partridge) of the fable of the wolf and the crane.

Goldstein (F.) Der Monotheismus Kanäans. (Globus, Brnschw., 1906, LXXXIX, 234-235.) Author concludes that in pre-exile times the Canaanite state-religion was polytheistic, in post-exile times monotheistic, while in Christian times the appeal was made to Moses and his law.

Haberer (K. A.) Votive und Weihegaben der Japaner. (Corr.-Bl. d. Ges. f. Anthrop., München, 1906, XXXVI, 132-133.) Brief account of mother's offerings of votive figures for her child, fishermen's offerings of little boats, nets, etc., phallic offerings, animal offerings, pictures, etc. (e. g., in the Akusa temple in Tokio) in Japan.

Jochelson (W.) Ueber asiatische und amerikanische Elemente in den Mythen der Koryaken. (Intern. Amerik.-Kongr. Stuttgart, 1904, 1906, XIV, 119-127.) Treats of Asiatic and American elements in the myths of the Koryaks based on material collected during the Jesup expedition of 1900-1901. Of the 122 episodes or tales (out of 139) most commonly occurring in Koryak myths 83 percent are met with in the myths of the N. A. Indians, 29 percent in those of the Eskimo, and only 18 percent in the traditions and tales of the Mongol-Turkic peoples and the Old World. The American element in Koryak myths resembles in form the tales of the Athapascans, in content those of the Tlingit. These resemblances, J. holds, are clearly due to close relationship of the Indians and the peoples of N. E. Siberia in past times, if not, perhaps, to some extent at least, to a common origin of both.

Jochelson-Brodsky (Dina). Zur Topographie des weiblichen Körpers nordost-sibirischer Völker. (A. f. Anthrop., Brnschw., 1906, N. F., V, 1-58, 4 pl.,

map, 14 figs., 9 tables.) Based on the author's special measurements (details of 30 items are given) of 30 Tungus, 32 Yukagir and 66 Yakut women, besides other measurements of 720 Koryaks, Tunguses and Yukagirs (men, women and children), in 1900-1902 in N. E. Siberia. Stature, cephalic index, head-diameters, anatomical facial index, jugal width of face, head-heights, nose-measurements, shoulder-height and breadth, manubrium-height, location of mammae and of navel, height of symphysis, length of trunk, pelvic measurements, legs and arms, feet and hands, and finger-reach, are considered in particular. Yakut women are not different from other Turk-Mongolian peoples; the Tunguses (men and women) measured differ from other Tungus tribes by their mesocephaly and smaller stature; the Yukagirs have the smallest stature of the Paleoasiatic groups investigated, the Kamchadals the lowest cephalic index, the Chukchee (closest to the Indians) the tallest stature and broadest heads; the Asiatic Eskimo are shorter than those of Alaska, but somewhat taller than the Chukchee, while their cephalic index resembles that of the Alaskan Eskimo. All absolute values are smaller in women and also most relative values. The relative height of the mammae is like that of European women; in peoples with short stature the trunk is relatively longer than in those with tall; the relation of pelvic distances to stature is constant. This monograph is a very good piece of work, exemplifying the value of women as field-workers in anthropology.

Kahle (B.) Zur verschluckten Schlange. (Globus, Brnschw., 1906, LXXXIX, 112.) Cites a parallel to the "swallowed snake" legend from the region of the Araxes in Transcaucasia.

Messing (O.) Ueber den Gebrauch des Opiums bei den Chinesen. (Z. f. Ethnol., Berlin, 1906, XXXVIII, 205-219, 2 maps.) Treats of the history of the introduction, use, effects, etc., of opium in China. The chief centers of opium cultivation are in Yunnan (since ca. 1850), Szechuan, Kwe-Chu, etc. In Szechuan 50 percent of the male population smoke opium (urban 20 percent, rural 50 percent). Many women smoke; whether children inherit the vice is not proved. One of the notable effects of opium-indulgence is a tendency to suicide. The new "China for the Chi-

nese" movement will succeed in suppressing opium more than ever.

de Moraes (W.) Os nomes geographicos japonezes. (Bol. Soc. de Geogr., Lisboa, 1906, 161-165.) Discusses spelling, pronunciation, meaning, etc., of Japanese geographical names. Based on Takashika Okishio's *Map of Japan* revised by Muller.

Niehus (Helene) Zenana-Leben in Ostindien. (Globus, Brnschw., 1906, LXXXIX, 247-249, 5 figs.) Treats of the *zenana* ("women's apartment") life of the rich Hindus and Mohammedans (the author spent many years in India). The daughter-in-law is more subject to the mother-in-law here than anywhere else on the globe. Ornaments are profuse. The Hindu mother really acquires position through the possession of a son.

Oppert (G.) Ueber die indischen Parias. (A. f. Anthropol., Brnschw., 1906, N. F., IV, 149-159.) Historical-ethnographical sketch (origin and meaning of *Paria*, divisions, varieties, etc.) There are two sorts of *Parias*, outcast Hindus and people whose forefathers were the ancient, independent Dravidians. The *Parias* are susceptible of culture and have a better future before them, if properly treated and educated.

Ein indisches Pilgerstab. (Z. f. Ethnol., Berlin, XXXVIII, 161-163.) Describes a Hindu pilgrim's staff of *palāśa* wood, well-made, with the month-names inscribed on its eight sides. The author adds notes on the divisions of time among the Hindus.

Sandler (A.) Medizinische Bibliographie für Syrien, Palästina und Cypern. (Z. d. Deutschen Palästina-Ver., Berlin, 1905, XXVIII, 131-146.) Alphabetical list of literature relating to the diseases occurring in Syria, Palestine and Cyprus, folk-medicine, superstitions, etc.

Schultz (Dr.) Noch ein Steinnagel aus Samoa. (Globus, Brnschw., 1906, LXXXIX, 145, 1 fig.) Describes a "stone nail," found beneath the surface on the Vailele plantation, near Apia. Such implements may have been used, according to native belief and tradition, in the construction of the great canoes and houses of important chiefs; afterwards for other purposes as tools or "magic" objects.

Schwally (F.) Die biblischen Schöpfungsberichte. (A. f. Religsw., Lpzg., 1906, IX, 159-175.) Discusses the two accounts in Genesis of the creation of the world, their mythological relations,

origins, etc. S. recognizes the androgynous Adam and the production of the animal-world of Eden as Jahve's attempts to provide a companion for Adam—Eve is ultimately made from him. A Fiji myth is cited in comparison.

Sternberg (L.) Bemerkungen über Beziehungen zwischen der Morphologie der giliakischen und amerikanischen Sprachen. (Intern. Amerik.-Kongr. Stuttgart, 1904, 1906, XIV, 137-140.) Points out 10 items of resemblance in morphology between the Giliak and American Indian languages, as against the Ural-Altaic: Use of prefixes as well as suffixes, incorporation of pronouns in verb and noun in certain cases, use of pleonastic pronouns or numerals with class nouns, use of pleonastic auxiliaries with even active verbs in some cases, formation of many conjugational forms by adverbial post-positions, use of conjugations in which the first person singular and all three persons plural have one form and the second and third persons singular another (cf. Klamath, which has other peculiarities resembling Giliak), easy change by verbal suffixes of adjectives as well as nouns into verbs, the form and position of the direct object with respect to the verb resembles American "incorporation," use of several classes of cardinal numbers (for human beings, animals, trees, etc.).

Vollers (K.) Die solare Seite des alttestamentlichen Gottesbegriffes. (A. f. Religsw., Lpzg., 1906, IX, 176-184.) Treats of the linguistic and other evidence (Kebhōdh Jahwae, etc.) of solar elements in the Old Testament idea of God.

Wada (T.) Die Schmuck- und Edelsteine bei den Chinesen. (Mitt. d. Deutsche Ges. f. Natur- u. Völkerk. Ostasiens, Tokio, 1905, X, 1-16, 6 pl.) Treats of the use of stone jewels and ornaments by the Chinese, their history, introduction into the country, manufacture, symbolism, etc. — particularly the famous *yü* (nephrite, jadeite, etc.), the source of which has been Khotan. Central Asia is also the source of many other jewels. The author errs in attributing high appreciation of jade to the Chinese alone, and in positing a mass-influence for over 2,000 years of Malays in s. e. China.

Wehrli (H. J.) Beitrag zur Ethnologie der Chingpaw (Kachin) von Ober-Burma. (Intern. A. f. Ethnogr., Leiden, 1904-5, XVI, Suppl., XVI, 1-83, 5 pl.,

map.) Ethnological sketch of the Kachin of upper Burma, based on investigations made in 1897 and the literature (bibliogr. 59 titles) of the subject. Name, relations with Europeans, history and prehistory, origin-legends, tribal divisions, physical characters (great variation) endowment and capacity, family-organization, relationship names, political organization (bachelor's house, slaves, law, war, etc.), material culture (habitations, clothing, food, industries, trade), intellectual culture (religious ideas, *natur*-cult, mythology and legends, spirit-lore, shamans and spirit-sacrifices, shamans as doctors and prophets), customs and usages (birth and name-giving, weddings, death and burial, bonds and oaths), "science" and other knowledge (knotted cords, numeral-system, time-reckoning, etc.). The Kachin are a people in many respects primitive, in others clearly showing influence of higher races (culturally).

INDONESIA, AUSTRALASIA, POLYNESIA

Beobachtungen der Danielsschen Expedition nach Britisch-Neuguinea. (Globus, Brnschwg., 1906, LXXXIX, 302-303.) Contains a few notes on the native tribes, from the account of the Daniels expedition in the *Geographical Journal* for March and April, 1906.

Bilder von der Gazelle-Halbinsel. (Ibid., 200-205, 5 fgs.) Contains some notes on the natives. The illustrations represent some Baining criminals, a scaffold in honor of the dead in Matupi, a trade-canoe, a death memorial hut.

Chevalier (H.) Les charrues des Indes néerlandaises. (Intern. A. f. Ethnogr., Leiden, 1905, XVII, 188-193, 2 pl.) Describes briefly the native plows used in Java, Sumatra, Bali, Celebes, the Philippines, of which specimens exist in the Hamburg Ethnographic Museum, the museums of Leiden, Amsterdam, Trocadero (Paris), etc. One of the Javan plows is very simple; three sorts (Batak, Toba, Bencoolen) occur in Sumatra; the Bali plough is of clever construction; the Macassar plow resembles the Bali, but is simpler.

Fischer (H. W.) Een houten klopper om boombast te bewerken van het eiland Nias. (Ibid., 222, 1 fg.) Brief note on a wooden beater for working bark, from the island of Nias.

Groneman (J.) *Het njirami of de jaarlijksche reiniging van de erfwapens en andere poesaka's in Midden-Java.* (Ibid., 81-90.) Describes the *njirami* or yearly cleansing of hereditary weapons and other heirlooms in central Java.

van Hövell (G. W. W. C.) *Het paard in de Gorontalosche landschappen.* (Ibid., 177-182, 1 pl.) Treats of the horse (use, accouterments, etc.) among the natives of the Garontalo country in Celebes, where the author resided 1885-1891. In the *toeti* or legendary histories of the Gorontalo tribes, the horse, called now *wadala*, is not spoken of. Horse-eating is common in several parts of Celebes.

— *Zittend Ravana-beeld op gevleugelde Raksasa.* (Ibid., 221, 1 fig.) Note on a Balinese figure of Ravana sitting on the back of a winged Raksasa.

— *Der Kris von Süd-Celebes.* (Ibid., 1906, xviii, 64-67, 7 fgs.) Describes the South Celebian *kris* (in Macassar *sele*), which in the handle, sheath, carrying, etc., differs from the forms in use in Java and other parts of the East Indian archipelago. Von H. sees in the handle of the South Celebian *kris*, not a modified Garuda form, but a stylized dog-penis, a relic of the cult of ancestors. This is reasonable, since up to the present no Hindu sculptures, *tjandi's*, or other antiquities have been discovered in Celebes.

Muller (J. W.) *De Manpurengké-feesten in de Minahassa.* (Ibid., 1905, xvii, 222-224.) Describes, with text of accompanying songs and free Malay rendering, the *manpurengké* festivals of the Ajermadidi of Minahassa, Celebes, as seen by the author. They are night-feasts held to celebrate any interesting incident in a family.

Parkinson (R.) *Baumrindenkleidung in Deutsch Neu-Guinea.* (Ibid., 222.) Reply to observation of P. Schmidt regarding information received from missionary, duly acknowledged by P.

Schmelz (J. D. E.) *Beiträge zur Ethnographie von Neu-Guinea.* X. *Die Stämme in der Nachbarschaft des Merauke-Flusses.* (Ibid., 194-219, 6 pl., 18 fgs.) Treats of the Tugeri tribes about the Merauke river in New Guinea. Food and narcotics and objects used in connection therewith (no pottery; coconut water-holders), clothing and ornament (hair, ear, nose, breast, arm, hip, pudenda), houses and furniture,

hunting and fishing, transportation (baskets, dug-outs), weapons (clubs, bow-and-arrow), signs of peace, etc., music, dance and accompaniments ("dance-clubs," wooden figures of animals), burial. Based on the De Jong collection in the Leiden Museum.

— XI. *Zwei Gegenstände von Niederr. Nord Neu-Guinea.* (Ibid., 219-220, 2 fgs.) Notes on an ornamented palm-wood bow and a carving of a human bust-figure in brown hard wood.

Schmidt (P. W.) *Die Mon-Khmer-Völker, ein Bindeglied zwischen Völkern Zentralasiens und Austronesiens.* (A. f. Anthropol., Brnschw., 1906, N. F., v., 59-109, 3 fgs.) Argues that the Mon-Khmer peoples of Farther India are a link between the peoples of Central Asia, such as the Indian Munda, Khasi, etc., with whom go also the Nicobar, Semang, Senoi—and the "Austronesian" (used by S. for "Malayo-Polynesian") peoples of the Pacific. The whole group S. designates "Austral" (Austrisch) with "Austroasiatic" and "Austronesian" branches. Pages 82-109 are occupied with the demonstration of grammatical, morphological, and lexical affinities between Nicobar-Mon-Khmer and Khasi, Santal and Mon-Khmer-Khasi-Nicobar, and the "Austronesian" and "Austroasiatic" languages generally.

Schwarz (J. A. T.) *Ethnographica uit de Minahassa.* (Intern. A. f. Ethnogr., Leiden, 1906, xviii, 44-63, 3 pl., 9 fgs.) Treats of the *watu piné-wetangan*, or "stone where the division took place," six photographs in which figure old Minahassa clothing, etc., the weaving of *wa'u* and *lanü*, five old Minahassa *sinéka'dan*, or priestly staves.

Sierich (O.) *Samoanische Märchen.* (Ibid., 1905, xvii, 182-188.) Nos. XXIII-XXVII of Samoan märchen,—native text and German version. Also native texts of four brief children's songs.

Thomas (N. W.) *The religious ideas of the Arunta.* (Folk-Lore, Lond., 1906, xvi, 428-433.) Discusses the religious ideas of the Australian Arunta as set forth in Spencer and Gillen's recent work and cites information recently received by the author from M. Strehlow, a German missionary at Hermannsburg, who is "a master of their language." T. finds no support for the theory that these ideas of the Arunta are the product

of Christian influence, and it is not proved that they are derived from neighboring tribes. They are possibly in process of evolution by a portion of the tribe as a substitute for a primitive atheism.

Volz (W.) Beiträge zur Anthropologie und Ethnographie von Indonesien. II. Zur Kenntnis der Mentawai-Inseln. (A. f. Anthropol., Brnschwg., 1906, N. F., IV, 93-109, 3 pl., 14 f.) Based on a visit to the Mentawai islands, off Sumatra, in 1900. Treats of physical characters (measurements of 19 men and 6 women), tattooing (7 parts of body in men, 3 in women; V. considers tattooing not "clothing," but outlining of the anatomical parts of the body,—"interpretations" are later and often mistaken), artificial deformations (filing teeth, depilation of body), clothing (European dress is becoming more and more common with the women), cocoanut protectors of three sorts. The Mentawai islanders seem to be homogeneous, mesocephalic, Mongoloid people, closely resembling the Bornean Dyaks physically, as well as in the use of tattooing, etc. V. speaks unfavorably of Maas's recent work on these people, *Bei liebenswürdigen Wilden* (Berlin, 1902).

AMERICA

Anfänge der Kunst im Urwald. (Globus, Brnschwg., 1906, LXXXIX, 105-108, 2 fgs.) Résumés Dr Theodor Koch-Grünberg's *Anfänge der Kunst im Urwald* (Berlin, 1906, pp. xv, 70; 63 pl.), which contains numerous drawings made by the Indians of the upper Negro-Yapura region in Brazil. (See *American Anthropologist*, 1906, VIII, 581.)

Bandelier (A. F.) Ueber Trepanieren unter den heutigen Indianern Boliviens. (Intern. Amerik.-Kongr. Stuttgart, 1904, 1906, XIV, 81-89.) This article is identical in content with the author's paper "Aboriginal Trephining in Bolivia," published in the *American Anthropologist*, 1904, VI, 440-446.

Bloch (I.) Der Ursprung der Syphilis, Morbus Americanus. (Ibid., 57-79.) Brings together old and new evidence, historical, osteological, etc., to show the American origin of syphilis, which Dr. B. thinks is now scientifically proved. Numerous authorities are cited. See also a later volume on the same topic by Dr. Bloch, and compare Bourne, *Col-*

umbus, Ramon Pane, etc. (Am. Antiq. Soc., 1906).

Boas (F.) Physical types of the Indians of Canada. (Ann. Arch. Rep. Ont. 1905, Toronto, 1906, 84-88.) Briefly describes the Eskimo, North Pacific coast, western plateau and Mississippi valley types, of which the second is remarkably variable. The New England type is intermediate (skull-diameters) between the Eskimo and the Mississippi valley types. A distinct type may also exist on the southern part of the Pacific coast. The Indians of the southern interior of British Columbia resemble rather those of the plains. The Aleutians differ from the Alaskan Eskimo in skull-type. According to Dr B., "we must consider the inhabitants of N. E. Asia and of America as a unit divided into a great many distinct types, but belonging to one and the same of the large divisions of mankind."

— The Indian languages of Canada. (Ibid., 88-106.) Sketches the chief grammatical and morphological characters of the Eskimoan, Athapascan, Algonquian, Iroquoian, Kitunahan (Kootenay), Salishan, Wakashan, Tsimshian, and Haidan languages. Dr B. holds that a generalized view of the type of American languages (e. g., as all "incorporating," "polysynthetic," etc.) is not admissible, "a great variety of forms" actually occurring.

— The Eskimo. (Ibid., 107-116.) Treats briefly environmental conditions, occupations (very uniform), inventions (remarkably ingenious), hunting and fishing, habitations, lamp (most important of household belongings), implements and instruments, dogs and sled, clothing, decorative art (not remarkably developed, on the whole—foreign influences noticeable), social organization (very simple), marriage (both polygamy and polyandry occur), religious ideas and practices (shamanism, taboos, witchcraft, slight ritualistic development, mythologic concepts meager and unsystematic, few creation legends, folk-lore rich, essentially human and dealing chiefly with exploits of heroes, deeds of shamans, village-events), etc. The Eskimo have been influenced by the Indians and have influenced the N. E. Siberian peoples.

— The Salish tribes of the interior of British Columbia. (Ibid., 219-225.) Treats briefly habitat, occupations (hunting and fishing), clothing, habitations

(permanent house is semi-subterranean lodge), ornamentation, weapons, games, decorative art (slightly developed), painting (crude), social organization (very loose), potlatch (copied from coast tribes by those of more western plateau), burial, religious concepts and practices (religious ideas simpler than those of coast Indians, puberty ceremonials quite complex), spirit-lore, mythologies (coyote is central figure; thunder-bird; transformer-tales). Previous Salish culture was even simpler than the present. Influence of coast Indians and Plains tribes has occurred. The more complex social and religious elements on the plateaus are of foreign origin.

— The tribes of the North Pacific coast (Ibid., 235-249.) Discusses briefly economic conditions and industries, habitations, furniture and utensils, weapons, food, decorative art ("practically all objects utilized are elaborately decorated; animal motives almost entirely"), social organization (very complex with remarkable differences among various tribes; great influence of Tlingit and Haida group system on their immediate neighbors; influence of crests on development of semi-realistic art, religious significance of crest), barter and exchange, "potlatch" and symbolic property, supernatural beings, secret societies and their rituals, dances, etc., pantomimic performances of family legends, mythological concepts (cluster about raven), cosmogonic ideas and traditions, etc., of the Tlingit, Haida, Tsimshian, Kwakiutl, Bella Coola, Coast-Salish and Nootka tribes. In the southern group the characteristic features of North Pacific coast culture are weakest.

Bolle (C.) *Farbige Arbeiter und Landwirte.* (Globus, Brnschw., 1906, LXXXIX, 253-256.) Treats of the colored laborers and their relation to their employers and to the economic system of the country (particularly in Brazil, where the author has spent most of his life). B. concludes that a benevolent and sympathetic patriarchal system would best suit laborers and planters. But peoples must not be ruled by laws antagonizing their nature, traditions, etc.

Boyle (D.) Notes on some specimens. (Ann. Arch. Rep. Ont. 1905, Toronto, 1906, 10-33, 41 fgs.) Treats of flints, including "the most northerly Ontario aboriginal relic in the Museum" (a "fish-cleaner" from Lake Temagami);

clay and stone pipes, clay pots (a large perfect specimen and a toy one); curved copper tool from Simcoe county; Sioux pictograph on buffalo-hide and Blood Indian drawing on rawhide.

— The making of a Cayuga chief. (Ibid., 56-59.) Note on chief-making among the Cayugas of Tuscarora township in May, 1905, with reprint of Hale's description from the *Iroquois Book of Rites*. Also note on adoption (Dr B. was adopted in 1892). The chief-making was disappointing, "after reading the highly, but probably not too highly colored description [of Hale]."

— European contact and the introduction of disease among the Indians. (Ibid., 59-65.) Chiefly a defence of John McLean, one of the pioneers of the N. W., as to his "religious character."

— The Iroquois. (Ibid., 146-158.) Treats chiefly of the "priscan home" of the Iroquois, legends and theories relating thereto — Cusick in particular. Dr B. favors a southern origin (Kentucky and southern Ohio) for the Iroquois; also thinks that the enmity of the Micmacs and the Iroquois was a chief cause of the northern migration of both.

Chamberlain (A. F.) *The Beothuks of Newfoundland.* (Ibid., 117-122.) Anthropological and ethnological-historical sketch, résuméing our knowledge of these extinct Indians, whose language forms a distinct stock.

— Indians of the eastern provinces of Canada. (Ibid., 122-136.) Anthropological and ethnological account of the Micmac and closely related tribes, Montagnais, Naskapi, etc. Résumés present knowledge.

— The Kootenay Indians. (Ibid., 178-187.) Anthropological and ethnological sketch résuméing present knowledge of these Indians whose language forms a distinct stock. See also p. 97.

Cringan (A. T.) Indian music. (Ibid., 158-161.) Based on analysis of numerous Iroquois songs, which reveals "many striking peculiarities of rhythm and tonality." Indian music is decidedly unconventional; the rhythm is often exceedingly complicated. The earlier Indian melodies seem to have developed from a simple combination of the first, third, and fifth tones of the scale.

Fischer (J.) *Die Kartographische Darstellung der Entdeckungen der Normannen in Amerika.* (Intern. Amerik.-Kongr. Stuttgart, 1904, 1906, XIV,

31-39.) Discusses the types of maps of Greenland, going back to Claudius Clavius (who had been in that country himself) and to Donnus Nikolaus Germanus. Of the first or "correct" type 6 large and 7 small MS. maps are known. Dr F. still doubts Columbus' direct knowledge of Norse discoveries.

Fraas (E.) Vergleichung der amerikanischen und europäischen Juraformation. (*Ibid.*, 41-45.) Compares the American and European Jura formations. In the Jura period when all Europe was an archipelago in a great ocean America was already a great continent.

Fric (V.) Eine Pilcomayo-Reise in den Chaco Central. (*Globus*, Brnschwg., 1906, LXXXIX, 213-220, 229-234, 15 fgs., map.) Gives results of journey on the Pilcomayo in the central Chaco in 1903-1904. Notes on the Pilagá (marriage presents and ornamental motifs, hunting wasp honey, the *pacuná* or widows' duel, prayer to the new moon, clothing and ornament, fire-making, intoxicants, character, family life, war, etc.), Toba, etc.

Gerard (W. R.) The "Virginia" potato. (*Scientif. Amer.*, N. Y., 1906, xcv, 187.) Interesting account of the various names of the potatoes (sweet and common) and of the other tuberous plants with which they were confused by the early colonists, explorers, and writers. In particular the native names of six subterranean vegetable products used as food by the Renape Indians of Roanoke island are etymologized. The potato was not introduced from Virginia into Ireland, as is commonly believed, but the specimens that reached the latter were taken from the cargo of a captured Spanish vessel home-bound from Santo Domingo.

Giuffrida-Ruggeri (V.) Un cranio Guayachi, un cranio (incompleto) Ciamacoco e un cranio Fuegino. (A. d. Soc. Rom. di Antrop., 1906, XII, 235-254, 2 pl.) Describes, with measurements, a Guayaki (female) and an imperfect Samuco (male) skull, both collected by Boggiano (indices 77 and 76.2); also a male Fuegian skull (index 84.9) collected by the Salesian missionary Bouvraire. Dr G.-R. seems to recognize in the Fuegians, Pampeans, etc., a South American type (mesocephalic in primitive form) with "pre-Mongolian" affinities.

— Quattro scheletri di Indiani Cavinás, Sud-America Centrale. (*Ibid.*, 259-

277.) Describes, with measurements, four skeletons (3 females, 1 male) of the Bolivian tribe of Cavinás, who originally inhabited the left bank of the river Madre de Dios,— collected by Prof. L. Balzan. The four skulls resemble one another much and "represent a pure nucleus," from the cranometrical point of view.

Hamy (E. T.) Le centenaire du retour en Europe d'Alexandre de Humboldt et d'Aimé Goujaud de Bonpland, 3 août 1804. (*Intern. Amer.-Kongr.*, Stuttgart, 1904, 1906, XIV, xxxv-xlvii.) Gives an account of Humboldt and Bonpland and their scientific investigations in America.

Hill-Tout (C.) The Salish tribes of the coast and lower Fraser delta. (*Ann. Arch. Rep. Ont.* 1905, Toronto, 1906, 225-235.) Treats of social organization and customs (classes and castes, name-giving, marriage), religious beliefs and practices (totem-crests, belief in protecting spirits the chief feature of Salish religion, guardian spirits acquired by dreams and visions, religious ideas not ethical or moral, no idea of Supreme Being, spirit-lore), material culture (habitations, food, dress, etc.).

Jones (W.) Central Algonkin. (*Ibid.*, 136-146.) Treats of the social, material and religious life of the Ojibwa in their larger aspects; society, government (loose even at the first advent of the French), property (rights vaguely defined), dwellings (bark house and oval lodge), food (mostly cooked; they were "a typical people of the woods"), fire (bow-drill, flint and tinder), clothing, weaving (heddle-loom), transportation ("packing" with tump-line, toboggan, snow-shoe, canoe), games (original of lacrosse, woman's ball, throwing-stick, dolls, etc.), weapons (bow-and-arrow, clubs), picture writing on birch-bark, religion ("firm-belief in omnipresent cosmic mystery," mythology rich in characters, the "great one" was Nana-bozho) and religious practices (healing sick, sleight of hand, power of prophecy, *midewiwin*). On the theory of getting possession of the soul the Ojibwa hunted for game.

Kapff (E.) Anteil der Württemberger an der Kolonisation Amerikas. (*Intern. Amerik.-Kongr.* Stuttgart, 1904, 1906, XIV, xlvi-1vii.) Treats of the share of Württembergers in the settlement of America — Ehinger and Rentz in Santo

Domingo, Ehinger and Sailer in northern S. America (1528); the mass-immigration of 1709 in New York, Pennsylvania, and the Carolinas, and the subsequent one of 1717. The Suabian communities founded by Rapp, etc., are also referred to. Leutzer, who painted "Washington crossing the Delaware," was a Suabian.

Koch-Grünberg (T.) Die Maskentänze der Indianer des oberen Rio Negro und Yapurá. (A. f. Anthropol., Brnschwg., 1906, N. F., IV, 293-298, 5 fgs.) Brief descriptions of the mask-dances (butterfly, wood-spirits, jaguar) of the Kobéua Indians of the upper Rio Negro and Yapurá. The butterfly, *találako*, is one of the most dangerous spirits; likewise the spiker, *má'ka*, and a leaf-insect, *budyaiöö*. Feared also are the anthropomorphic wood-demons *Mákukö* and *Kohákö* and their wives. The text of the jaguar-song is given. Dr K. thinks the object of these mask-dances is to drive away spirits and to produce fertility. While among the Indians of this region, 1903-1905, he obtained some 130 masks, of which 80 are different, indicating the large number of demons represented in these ceremonies.

— Die Indianerstämme am oberen Rio Negro und Yapurá und ihre sprachliche Zugehörigkeit. (Z. f. Ethnol., Berlin, 1906, XXXVIII, 166-205, 1 pl., 15 fgs., map.) Describes briefly the Indian tribes which the author has himself visited or from which he has collected linguistic material. The peoples concerned belong to at least 6 distinct stocks: Arawakan (Baré, Baniva, Uarekená, Yaviteros, Tariana, and numerous other tribes); Betoian (Tucano, Uananá or Kótitia, Kobéua or Hähänaua, Koroa, Makuna, Pápulihähänaua, Uásöná, Uaiana, Móxdää, Pamoá, etc.); Makuan (numerous tribes wandering between the Caiary and its tributaries and between the Rio Negro and the Yapurá—a new linguistic stock); Cariban (Umáua, Hianákata, Carijona, and others); Miranhan (tribes centering on the Rio Cauiuary and westward between the Yapurá and the Iça); and Uitolan (neighbors of the Miranhan, numerous tribes between the upper Yapurá and Iça, particularly on the Rio Carapaná and the Igaraparaná—an other new linguistic stock). Pages 190-203 are devoted to language, brief vocabularies of 8 Arawakan, 11 Betoian,

1 Cariban, 3 Makuan, and 2 Miranhan dialects being given.

Mercante (V.) Investigaciones craniométricas en las escuelas nacionales de La Plata. (Arch. de Pedag. y Ciencias afines, La Plata, 1906, I, 41-79.) Gives three measurements (ant.-post, max. transv., bizygom.) of 652 male and 549 female pupils between the ages of 6 and 20 years in the Normal School, Colegio Nacional and Escuela Graduada Anexa, representing descendants of the numerous nationalities now present in Argentina. The variation in the extremes of the cephalic index is great, but the general type is brachycephalic, the proportion of dolichocephalic being very small. The girls are more brachycephalic.

Meyer (H.) Die Vorzeit des Menschen im äquatorialen Andengebiet. (Intern. Amerik.-Kongr. Stuttgart, 1904, 1906, XIV, 47-56.) In the Andean highlands no traces of diluvial man have yet been found, the oldest human relics in the equatorial region here indicating a more advanced culture than that of Pampean man (associated with the remains of extinct mammals). These relics the author attributes to "the Quito, who inhabited this plateau before the Cara and the Inca." Man took possession of these regions in the beginning of the present post-glacial period.

Nielsen (Y.) Die ältesten Verbindungen zwischen Norwegen und Amerika. (Ibid., 91-99.) Discusses the Norse voyages to America and the contact of the explorers with the aborigines and the references to the latter in the old text. Dr N. believes that "in the eleventh century the coasts of Nova Scotia were inhabited by Eskimo"; also that the voyage of King Harold Haardraade was to Vinland, not to Greenland. The people of Markland, Vinland, Greenland, were all Eskimo, but in Nova Scotia, etc., Indian tribes may have been their close neighbors.

Olshausen (—) Ueber Wurfspeere von einem der Indianerstämme am Ucayali, (Z. f. Ethnol., Berlin, 1906, XXXVIII, 229-231.) Treats of seven throwing-spears from Indian tribes on the Ucayali and now in the Royal Ethnological Museum. They resemble the spears brought from the Yapurá by Dr Koch, and their points are brown from urali poison.

Preuss (K. T.) Religionen der Natur.

völker. Amerika. (A. f. Religsw., Lpzg., 1906, IX, 114-142.) Résumé reviews of recent books and monographs on the religion and mythology of the Indians of North, Central, and South America, by Hill-Tout (Siciatl), Goddard (Hupa), Dixon (Maidu), Kroeger (California culture-types), Owens (Musquakie: Saul and Fox), Kroeger (Arapaho social organization), Dorsey (Arapaho sun dance), Fletcher (Pawnee Hako ceremony), Voth (Oraibi Oágöl ceremony), Fewkes (Hopi Katcinas), Seler (Mexican codex, representations of sacrifices on monuments, etc.), Ehrenreich (primitive myths of America), Bandelier (Titicaca myths and traditions).

Ruge (W.) Ein Globus von Gemma Frisius. (Intern. Amerik.-Kongr. Stuttgart, 1904, 1906, XIV, 3-10.) Describes a globe by Gemma Frisius (ca. 1550), the South American names on which are of particular interest, belonging with those on the Mercator map of 1541, and of the mappemonde of Vopell.

Sapper (K.) Der Einfluss des Menschen auf die Gestaltung des mexikanisch-mittelamerikanischen Landschaftsbildes. (Globus, Brnschw., 1906, LXXXIX, 149-152.) The earliest advent of man in this region is post-diluvial. The land was populated partly from the north, partly from the south—the old "civilized" peoples (Aztecs, Mayas) being of northern origin. Much change in the aspect of the country was due to the pursuit of agriculture; but great alteration occurred through the Spanish conquest, by disturbance of native settlements and by the introduction of domesticated animals and plants. Increase of population in the nineteenth century and the inroads of modern culture (industrial and economical in particular) have also made significant changes.

Solberg (O.) Ueber die Bā'hos der Hopi. (A. f. Anthrop., Brnschw., 1905, N. S., IV, 48-74, 3 pl., 14 fgs.) Treats, on basis of author's observations in the winter of 1903-4, the symbolism of the *bahos* of the Hopi (Moqui) Indians, particularly of the pueblos of Mishongnovi and Shipaulovi (his chief informant was Sikyápiki, the old Snake-chief of the latter). Material, form, color, etc., are discussed. S. does not agree with Fewkes' interpretation of the *bahos* as symbolic corn-offerings, etc.

Stolpe (H.) Ueber die Forschungser-

gebnisse der schwedischen Grönland-Expedition vom Jahre 1899. (Intern. Amerik.-Kongr. Stuttgart, 1904, 1906, XIV, 101-105, 5 pl.) Résumé results of the Swedish investigations of 1899 of Eskimo remains (6 "stations" were found, the one at Cape Mary on Clavering island contained a multitude of graves—the last living Eskimo was seen there in 1823 and the disappearance of the tribe is unexplained) on the N. E. coast of Greenland between 70° and 75° lat. The finds include graves, ruins of winter and traces of summer dwellings, lamps, women's knives, wooden shovels, knives of iron and bone, kayak-scrapers, tools of bone and walrus teeth, harpoon and spear points, bows and arrows, throwing-sticks, toy-human and animal figures, etc. A wooden bowl in the grave of a girl contained dolls, a woman's knife, etc. Most interesting of all perhaps were some miniature models of winter-houses made by children. Dr S. believes that the Eskimo reached N. E. Greenland by the same northern route as the Arctic wolf and the muskox.

Thomas (C.) Historical account [of the Indians of Canada]. (Ann. Arch. Rep. Ont. 1905, Toronto, 1906, 71-83.) Historical notes on the Indian stocks and tribes of Canada, particularly the Algonquian and Iroquoian. Dr T. believes that the Indians of the Atlantic section came from the northwest—the region north of L. Superior was one great center of distribution. Man probably first appeared in North America on the N. W. coast in the post-glacial age, and the Eskimo had reached Greenland and the Algonquians the Atlantic coast by the tenth century at least.

Varona (E. J.) Cuba precolumbina. (Rev. Fac. Letr. y Ci., Habana, 1906, II, 156-161.) Brief general discussion, with references to Bachiller y Morales' rather chaotic *Cuba Primitiva*, Corniliac's *Anthropologie des Antilles*, de Arma's *La fábula de los Caribes*, etc.

Wolkenhauer (A.) War die magnetische Deklination vor Kolumbus erster Reise nach Amerika tatsächlich unbekannt? (Intern. Amerik.-Kongr. Stuttgart, 1904, 1906, XIV, 11-29.) Discusses views of Bertelli, d'Avezacs, Hellmann, etc. Dr W. seeks to prove that "the compasses of Columbus afford palpable proof for a knowledge of magnetic declination," as d'Avezacs maintained.